

T H E

## Lybeller Carracteriz'd;

O R A

## Hue and Cry



Sent after Him. Some of his *Works* made  
Publick: with *Observations* thereupon.

**W** Hereas some envious Person, or Persons in or about  
*London* (as is supposed) have of late abused several  
honest Men in several Countries, by sending great  
*Packets* by the *P O S T*; and thereby not only putting  
them to considerable Charges, but also abusing several with scurri-  
lous Language and Falshood; which have been born with until it  
became frequent; and then several have refused to receive them;  
so they have been returned upon the *Post-Master* again. The  
Hand-Writing being compared, seems much alike; and the *Seal*,  
sometimes the *Anchor*, and sometimes the *Skip*, &c. and Printed  
Books writ upon between the Lines, and wrapt up in a blank piece  
of Paper, charged 14, and 18 *d.* for *Postage*; and some less: And  
inasmuch as such Practice is very unjust, and a Work of Unrighte-  
ousness: it is the duty of all honest men fearing God, not only  
to disown, but publickly to testify against such a Practice.

It was, and is at this day, a certain Truth, *That he that doth Evil  
hates the Light*: neither will he bring his Deeds to it, least it  
should reprove him. And doubtless, the Nameless Author of  
those *Packets* loved *Darkness* rather than the *Light*, because he  
was afraid to put his Name to what he hath writ: but his Work  
discovers him to be a *Night Wanderer*: and though he would  
seem (it may be) to be Religious; yet how vain is it for him

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so to do, that hath not a Bridle to his Tongue; but will accuse, and not prove, and ask Questions to no purpose, except to slander and abuse men; and is yet to learn that Lesson which our Saviour taught his Followers, *Viz. Whatsoever ye would that Men should do unto you, that do unto them.*

This Nameless Author of the *Packets*, seems as if he had authority (or at least assumes it) to judge of Men's Properties, and question the printing of Books, that are not Licensed by such nameless Persons as himself: and in particular, he quarrels, and seems to be offended with a small Book written concerning that Honourable Woman *Loveday Hambly*, deceased; and several other Books, that have been wrote by Persons of good Repute, Men fearing God, and abhorring such idle Practices as the Author of the *Lybel* is found in.

In short, the Author of those *Packets* makes it his Business to abuse honest men, and endeavours as much as in him lyes, to take away their good Name, by bespattering them with bad Names; and in particular, hath bent his Arrows of *Envy* and *Hatred* against that Servant of God *J. S.* deceased, and *J. W.* and others: but seeing he is such a *Night-Wanderer*, and will not tell his Name, what he writes is the less taken notice of, or credited amongst men of Understanding.

Now if this *Lybeller* will come forth, and own his Work, he shall have a fair Hearing; and if he be found guilty, let him repent and do so no more; but if he doth persist in this wicked Work to abuse and cheat men, as before mentioned; which is little less than picking their Pockets. This is to give notice, that whosoever can give certain intelligence of his Name, and place of his Residence or Habitation, shall have reasonable Satisfaction for their pains. Written by a Lover of Truth and Honesty, but a Witness against the Contrary.

*Reading, the 5th. of 1st. Mo. 1684.*

*Benj. Coales.*

*And have no Fellowship with the Unfruitful Works of Darknes, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. Eph. 5. 11, 12.*

**H**ere is the work of a formal *Apostate* manifested, and some Observations and Queries made publick, that was long since de-

delivered to some of the Formal *Preachers* in *Reading*, but no Answer given to them ; or an *Hue and Cry* after a nameless Author, that hath made it his business to send great *Packets* by *Post*, from *London* to *Reading*, and to many other Places in the Nation, whereby honest men have been put to great Charge, and much abused by one that would seem to be Religious and very Zealous, for the setting up of Outward Things, as may be seen by his own words, as they were sent to two Persons in *Reading*, set down *verbatim* : also a short *Postscript*.

*First Query.* Was not Peoples going from the Light and Spirit in their own Particulars many Ages since, the Cause why so many Forms of Prayers were made to be said by the *Church of England*.

*2dly.* And did not their compelling and using Violence to those that were otherwise minded, proceed from the Spirit that made the Form?

*3dly.* Did not the *Presbyterians* with their *Church-Faith* and *Directory* that they had made, do like the *Church of England*, when they had power ; Excommunicate and cast into Prison, such as could not bow to their Image, which they had set up?

*4thly.* ' Did not the *Baptists* with their Form which they did cry up, do like the former ? And hath not all the *Lo heres*, and the *Lo theres* arisen, when the People in every Generation have gone from the Spirit's Teaching?

*5thly.* ' And hath it not been so with all other *Sects*, when they have erred from the Spirit, which was given to be for a *Leader*, and have run into the setting up of Outward Things ; which hath proved a Snare in all *Ages* ; read and see how it was with *Israel* of old, when they forsook the Lord ; how did their Enemies prevail over them ? Let it be a warning to all in our days.

*6thly.* And now it is come to the Formal *Quakers* turn ; and are not they, with all their strength and might they can get in most places, a setting up the Form that they have made, and giving it higher Names than any that hath gone before : and some hath had the Confidence to say, and preach openly (that what they had set up) was to keep things sweet and clean ; notwithstanding many things have happened amongst them in many Places ; which is a stink and a shame to mention ; yet calling them *Holy Orders*, and such like Names as they in their imaginary Minds could think on ; too much like the *Golden Image* that was set up

in the days of *Danie*, which the Lord did and will Confound.

7thly. And doth not many of the Formal Preachers sit with their Hats on, when many of the Lord's Servants are moved to pray.

8thly. And doth not many others imitate them in that ungodly Practice ; so that it may be said as it was in times past, like *Priest*, like *People* : which is a trouble to many, and a stumbling Block to the Weak that beholds it ; and may it not be said now as in Times past ; *The Teachers of the people have caused them to err.*

9thly. And do not some of you, *Formal Preachers*, send great Packets by the Post, directed to honest men in the Countrey without any Name to them, on purpose to put them to Charge, witness *Reading*, where four were sent to two Persons in eight days time, and charged 3 s. 8 d. to be paid by them they were sent to ; and many more have come to this Town since, besides what have been sent to other Places.

10thly. And are these the Fruits of a Christian Spirit ? or from them that are *Apostatized* from it ? Let any that have any understanding of the Things of God, Judge.

11thly. And have not you, according to your Power, been like them before mentioned, considering your standing, in giving bad Names, both in your Prayers, and also Preaching ; calling such dark Spirits ( that cou d not joyn with you about your Forms ) and that they were gone in the way of *Cain* : and many such like Expressions ; and have you not endeavoured to make the People believe it ; when you know in your *Consciences*, that many that you so brand, are blameless, both in Life, Conversation, and Doctrine.

12thly. And was it not the *Elders of Israel* in days that are past, that gave unrighteous Judgment, and did condemn the *Innocent* ? And hath it not been so in our days ? Witness the Paper that was signed by 66 against their innocent Brethren in the *North* ? And may not the same Cry be sounded in this our day, as was then, in the Ears of many, *Return, return to the place of Judgment.* Even to that Principle that was first preached, which was the first, and will be the last.

13thly. When *David* kept to the Spirits teaching, did not he say, *O Lord, thou hast made me wiser than all my Teachers, and thy Word is a Light to my Feet, and a Lanthorn to my Paths.* And this teach't him to order his Conversation aright : and it is the same at this day, and will remain for ever.

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14thly. And is not the Lord God, who hath an All-seeing Eye, appeared, and made known himself in this our day, for this very end, according to his Promise, to gather a People to himself, from all the *Lo-heres* and the *Lo-theres*, as hath appeared, and is bringing them to wait upon him; who is feediug all that do truly hunger after him, with that Bread that doth truly satisfie their longing Souls, and all such, as they abide under his Teaching, need go no more forth, blessed and praised be his everlasting Name for ever.

26th. 11th. Mo. 1683.

L. K.

Here follows the words of the Nameless Author written in the Title Page of the Relation of *Loveday Hambly*, deceased, and sent to *B. C.* Viz.

*Ben. Coale*, Here is a Paper of thine, where thou applauds, with many frothy Expressions, *L. H.* and saith, *Her Table was plentifully spread*. It is like so, makes thee so to applaud her: hath she not given thee some great *Legacy* for thy *Funeral Sermon*? Hadst thou, or you Authority to Print *M.D. & F.S's* Letters? Ye tell of her good Works and Charity, and is that the Cause that ye do so so applaud her? the *Papists* will do the same: But are you in the Spirit of Good Works and Charity, or Evil? Hast thou not cryed *Peace* to such as put in thy mouth, and oppose such as stand against thy wilful, peevish Spirit for want of Charity; but thou wouldst appear to be somebody, and to make a noise in Print, with thy tinkling *Cymbals* and sounding *Brass*, as thou dost in Meetings: Why did not you Print, how you shut the Women's *Quarterly-Meeting* out of their Meeting House, and shut the *Quarterly Men's-Meeting* out of the house at *Blewberry*, and they were fain to meet at an *Inn*, and *A. Estmead* nailed up their Meeting-House Door at *Calne*, and they were fain to meet in the Street, and the Women fain to meet in a *Malt-House*. Is this your *Liberty of Conscience*, and Works of *Charity*, to keep People out of their Property, or the Persecuting Spirit of the *World* cloakt with *Liberty*? Hath *J. S.* and *J. W.* taught you this Doctrine? Is this as it was in the Beginning? He that sitteth in Heaven will break your Bands in sunder, and laugh you to scorn, whose *Babel* and *Folly* is manifest to all men that know you, and will be rewarded according to your Works. *Isai. 48. 8.* *I knew thee, that thou wouldst deal treacherously.*

Observe, *B. C.* gave a short Testimony with some others in Print relating to the Life and Death of his old Mistress *L. H.* and spake something of her Praise, whom he knew to be worthy thereof, living a Servant

vant with her some years, as appears more at large in that Paper given forth on her behalf; which the Reader may do well to see, and then may better take notice of the Envy and Mallice that hath appeared by the Nameless Author of the Packets: he saith, *Here is a Payer of thine, where thou applaudest with many frothy Expressions* L. H. Which is wrong in this Formal *Apostate*, so to say: and for B. C's saying, *Her Table was plentifully spread*; he said no more than he knew; see the Paper, and Judge: and if she had given him a *Legacy*, as he scoffingly saith, he had better deserved it than some others that used to be frequent at her Table; and they can do no less but say, if they speak true, as B. C. hath done; although what he hath said, could not be for any great *Legacy*, or for her *Funeral Sermon*, as the Nameless Author scoffingly saith, for he wrote nothing as I know of, till she was dead, and if she gave him any thing, it could not be for that, for she knew not of it.

*Observe*, This *Lybeller* seems to be offended, and saith, *Hadst thou, or you Authority to Print M. D's and T. S's Letters.* Answer. There is no Question to be made of that; but the Reader may observe, that what was Printed, was not stamped by the *Second-days Meeting*; and some may be so foolish as to say, *It was out of the Unity*; and did not this make him to compare it with the *Papists*: But I think many of them will hardly do as he hath done, in sending great Packets by *Post*, to put honest men to Charge, and conceal their Names, as he hath done his; and must needs be talking of *Charity*, and tells of *Tinkling Cymbals*, and *Sounding Brass*: but what this Formal *Apostate* hath done, makes but a bad Sound. And why did you not print (saith he) how you shut the *Women's Meeting out of their Meeting-House*, and shut the *Quarterly Mens-Meeting out of the House at Blewberry*, and they were faine to meet at an Inn. Answer. If it were so, the Friends at *Blewberry* can give the best account why it was so. It is a sign they were a weary of such Company that use to frequent such Meetings of late days, which made it their Business to brawl and contend against honest Men, that had been, and are serviceable in their day: too much of this I have seen, and do not speak by *Hear-say*. This Nameless Author saith, *A. Esmad* nailed up their *Meeting-House Doors at Calne*; but whether it was so or no, I shall leave it, it being without the Compass of my Knowledge, but do wish he had not as much ground for what he did, as they had at *Blewberry*, if it be as is said, and what's all that to B. C.

*Observe*. The Nameless Author saith, *That the Women were faine to meet in a Malt-House*. I confess, that was hardly well taken by those that came from *London*, and other Places, to help to settle the Government of the *Women's Meetings*; but he need not be so much offended with the *Malt-House*, for it is no such inferiour Place to sit in at *Summer*.

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And he further saith, *Is this your Liberty of Conscience.* *Ans.* Surely the Women in the *Malt-house* in *Reading*, there met and assembled together, might have brought forth as good an *Edit* as they did that met at *Barbados*. And saith the Nameless Author, *Hath J.S. & J.W. taught you this Doctrine?* *Ans.* I am sure they never taught any to do as he hath done, and then conceal his Name, they were men of more Integrity, and did abhor such a Practice as he is found in; but his Reward will be according to his Work: *How are the hidden things of Esau searched out!* The Nameless Author cites *Isai.* 48.8. *I knew thee that thou wouldst deal treacherously.* *Ans.* Very proper for himself. And it may be said of him as once the Prophet of the Lord said concerning *Edom*, *The pride of thy heart hath deceived thee, thou that dwellest in the Clefts of the Rock, whose Habitation is high; that saith in his heart, who shall bring me down to the ground? Tho thou exalt thy self as the Eagle, and thou set thy Nest among the Stars, thence will I bring thee down, saith the Lord.*

Here follows the words of the Nameless Author, to *Tho. Curtis* in one of the Packets, *Viz.* 'You may take your fawning, flattering *Funeral Sermon* home again, and spread not such things abroad, least they be turned home again with shame; had you not, nor do you not expect some great *Legacy* for your Work? and is not this crying up one, as you did *J. S.* and crying down others, like *Carnal* men, building of *Babel*, whom *God* will confound; and some of her Neighbours reproved the Madness and Folly of such Prophets, when they saw those flattering frothy Expressions concerning *L. H.* which more manifests a puffed up Spirit than *Humility*, but no better Fruits can be expected. *T. C.* read it over again, and it may happen thou mayst better consider thy Folly, if Envy and Passion hath not blinded thee; and thou hast made a great Boast what thou hast done in this Book; but the Truth hath tried it, and hath a sense of the Work and Spirit to be conceited and Lofty, &c. *There is no peace, saith the Lord to the Wicked.* Their *Liberty of Conscience* you may read, *1 Pet.* 2. 16. *Isai.* 48. 22. and in *Jude*.

The Reader may take notice, that *T. C.* was one of them that gave a testimony forth concerning his old Friend *L. H.* with whom he had been conversant, and made serviceable in the hand of the Lord, as appears more at large, by what he hath wrote on her behalf; and I know no reason why this Nameless Author should be so much offended at it as he is, except it was, because it was not sent to be approved of by the *Second Days Meeting*, as if he had power to Bind and Loose: he saith, *the Truth hath tried it, and hath a sense of the Work and Spirit.*

*Observe.* So many as have an Eye to him, that are zealous for the Form, and oftentimes sit with their hats on in time of Prayer, will be ready to say,

say, *It is out of the Unity*, as they used to do by that Innocent Man *J. S.* Which the Formal *Apostate* cites : he talks of *Crying up one, and crying down others, like Carnal Men, building of Babel.* Who will cry up thee, thou treacherous person, that art ashamed to put thy Name to thy Work ? What can be more like *Babel* than what thou hast done. The *Lybeller* saith, *That some of her Neighbours reproved the Madnes and Folly of such Prophets, &c.* Observe, They are as nameless as this Author, and I may say to him as the *Psalmist* once said, *What shall be done unto thee, thou false tongue ?* And doth not this manifest more a puffed up Spirit than Humility, let his own words answer him ; but no better Fruits can be expected from one that is ashamed of his Name,

*Obj.* He saith flatteringly, *Read it over again, & it may happen thou mayst better consider thy Folly, if Envy & Passion hath not blinded thee.* *Ans.* If Envy, Madnes and Folly had not blinded this Formal *Apostate*, he would never have done as he hath done, to put honest men to such unnecessary Charge, as he did in eight days time, and concealing his Name. Surely none will own his Work nor he, unless he give forth a Paper of Condemnation ; for such things go a great way in our days ; especially among such as are ready to pin their Faith on other Folks Sleeves.

*Observe.* He saith, *There is no peace to the wicked.* *Ans.* Very true, therefore it will concern this Person to look back and repent of this ungodly Work that he hath been found in, and not like *Lucifer*, think to make his Nest amongst the Stars, for the Lord God in his own day and time will bring him down, and all that so do.

The Nameless Author talks of *Liberty of Conscience*, and cites *1 Pet. 2. 16. Isai. 48. 2.* and in *Jude*. So the Reader is desired to search the Scriptures before cited, and compare what they say with his Practice. It was said by the Prophet, *The Remnant of Israel shall not do Iniquity, nor speak Lyes, neither shall a deceitful tongue be found in their Mouth.*

#### POSTSCRIPT.

**T**he Nameless Author before mentioned seems to be a Person, by his own words, as if he had Intelligence from many Places in the Countrey ; which may make many think he is one that frequents the *Second day's Meeting*, and doubtless, doth account himself one of the *Faithful*, & would seem to have the Care of the Churches upon him, or, as if he had been some great Instrument in Setting up the *Women's Meetings*, separate from the *Men*. So here is a short Description given of him, and it is left to some, that have made a great talk of their inward sense, to make a further Discovery of this Nameless Author, that so honest Men in the Country may no longer be abused by him.

*Reading 2d. of the 2d.*  
Month, 1684.

Written by a Lover of the Truth,  
*Leonard Key.*